276 long time as only two puffs were taken on any one occasion. Some women smoked, usually elderly ones. The favorite time was just be-
[788] fore sleeping. A little ritual of prayerfully puffing smoke toward the west at bedtime was called ʔuhuwa´da. Both sexes did this, just once each night; no words or gestures accompanied the act (J.B.).

The cane cigarette Kroeber attributes to the Yaudanchi;[225] the Wukchumni had to obtain their canes "from a swamp below Porterville" (Yaudanchi or Koyeti territory perhaps). Some man would go down there to get it, then bring it back to sell. The same canes were used for arrowshafts. The cane cigarette was often carried in the hole of the ear lobe.

276 323 Pottery pipes were made of fired clay, but were clumsy affairs.[226] The shape follows the old pattern of known wooden ones, i.e., it was straight (no elbow) and somewhat flaring. Informants insisted they were aboriginal, as the shape seems to indicate.

The elderwood pipe was disclaimed for the Kaweah River region by all Wukchumni informants.

SOCIAL ORGANIZATION

Officials

622 Chief.--"Eagle was the first chief; all others were made from that" (M.L.). The name or title (ti´ya) was applied to the acting chief, his wife (or wives), and their children. It was also applied to his brothers and sisters, since they too were the offspring of a chief, but not to their spouses or their children. If, when the chief died, the office passed to a brother, as it often did, that chief's children would then be known as tiya. While they would be called by this term for their lifetime, it would not pass on to their children but to those of the man who became the next chief.

The office passed in paternal descent. Normally a brother succeeded to chieftainship and, at the death of his youngest brother who would be the last chief in that genealogical stratum, it reverted to the eldest (or another) son of the first chief. M.L. was the one informant who thought the office passed from son to son, never laterally to a brother. When nearing death, an old chief named the person to assume his office. The selection had to have the approval of other tiyas in the tribe; whether or not there was a formal ratification, I do not know. But all informants made it clear that an unfit chief -- a vacillating or irresponsible personality -- would not be tolerated. Only M.L. said that the eldest son of the chief succeeded him, regardless of his

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[225] Handbook, 538.

[226] Illustrated in Gayton, Yokuts and Western Mono Pottery Making, pl. 102, d, h.

[P. 109 a] Wukchumni

787 776 778 [232] dream occurred, the dreamer rose and went away from surrounding dwellings to talk to his dream helper, which was usually an animal or bird. He took eagle down with him and sprinkled it over little oak trees. Nothing was seen [no "vision"] during this interlude; it was merely a prayerful acknowledgment of the previous dream appearance of the helper, with a request for continued assistance. S.G. said that the dreamer should repeat this exit from the house about every half-hour after waking from the dream; other informants said that once was sufficient. The real point was that the dreamer should not fall asleep again: probably some found it necessary to remain active lest sleep overcome them. If one fell asleep and the dream were forgotten, it would not only be "lost," but the helper would be so deeply offended it would never come again, or might even cause sickness. The day following the dream the dreamer fasted entirely and went off to some secluded spot to continue his prayerful contacts with his tutelary. A few puffs of smoke might be taken at that time.

[788] All persons with supernatural power, and those respectful to this cosmic force, tapni, spoke prayerfully to the sun, moon, and morning star when they first saw them each day.

J.P. and M.P. described the procedure of seeking and dealing with supernatural power.

[237 432] If a man wanted to live long or wished for other benefits, he would go to a chief and buy some eagle down (čayi). (He could resell all or any part of this if he wished.) Some winter night, no matter how cold, he would go off to a distant hilltop. He wore no clothes and went about midnight. Before starting he chewed a little tobacco and then spat it out. At the hilltop he would scatter eagle down and in a standing posture "talk to those two tia'as" (Eagle and Wolf [sic; Mountain Coyote]). He would enumerate all those things which he did not want to happen to him and all those which he did want. He stayed and talked this way for about thirty minutes; Eagle or Wolf would reply.

[423] No fasting preceded such an expedition and there was no particular name for the spot where the prayers were made. A chief usually went repeatedly to the same place, which by general consent was known to be his and avoided. Women occasionally sought help in this manner but would not go so far from their home as men. The preferred time for seeking supernatural aid was in midwinter "about Christmas time during the bad month" and it was only done once a year.[250] (It was at this time that youths were forced to rise and bathe in icy water at night.) If the seeker passed a stream of water on the way

[250] Reminiscent of the midwinter spiritual period of certain northwestern tribes (cf. Spier, Klamath Ethnography, 260, 266; Ray, Cultural Relations, 102 ff.).

A [beginning the puberty and initiation ceremony.— Analyst]

8: Kroeber E-5 (1900-1906)1907
NS29 Yokuts NS29

533 30. Another.

539 yahī lulumai
192 yahīmai lulūmai
awawa kanama
tanīyo
yapiwipiwimai
tawana tainiyo
hilalīkiyo
t-awat-i t-awat-

31. Another.

hila ma tā	you
hayāwiyu	(ridicule)
lōkoyowani	(ignorant)
waatin	whose
humuyu hile	

32. Another.

hōsīmi	cold
hōsīwimine	cold
wanit wilima	from-far (?)
lanā-na-ma	hear
hōsimi	cold

782 33. A prayer for good fortune. Yauelmani. Evidently a
● 788 fixed formula. Spoken rapidly, rhythmically, and monotonously,
796 with motions of the arms, alternately and together, to the heart and out again. Seven deities are addressed. The impure vowels found in the names of these deities do not occur in Yauelmani. The r occurring in pitauriut is not a Yokuts sound at all.

782	silkawil	nan
	his-ye	me
192	silka-nan	tōweiut
	see me	name (= maker)
539	silka-nan	bamāeiut
	see me	name
	silka-nan	yoxāxalt
	sky me	name (= creator?)
	silka-nan	etebpat
	see me	name

8: Kroeber E-5 (1900-1906)1907
NS29 Yokuts NS29

782 192 34. Prayer to the panther for success in hunting deer. Yauelmani. Down and kasyin seeds are deposited on the ground during the prayer.

539

ya wehèsit	ya, panther
wōkitska-nan t-iimi	(give) me (now)
wehèsit	panther
hanaa	hunter
ma	you
yiitsa	alone
wōkitska-nan t-iimi	(give) me (now)
wehèsit	panther
ma	you
yiitsa	alone
hanaa	hunter

796 539 192 35. Speech made by the old man in charge of the tanyuwis, the jimson-weed ceremony, to the novices. With each phrase he motions with the basket of liquid as if to give it. After the third phrase he hands the basket. Yauelmani dialect.

●[788]

ukunka	kin	ilka	tō*nsy*utin	
drink	this	water	for-Tūnshut	
ukunka	kin	ilka	kèin	hamasyutin
drink	this	water	for-that	Hamashut
ukunka	kin	ilka	kèin	yuxaxaitin
drink	this	water	for-that	Yukhakhait

782 192 539 823 36. Tachi formula spoken when one comes to strange water. When this formula is said, the beings in the water allow one to take of it.

mak	heham	xoin	hiamu	pāna
we	have	live	long	world
hehi	makin	ilik		
this	our	water		

821 192 539 37. Tachi formula, sung, accompanied by dancing, by an old woman at an eclipse of the sun.

heneitka-nan	mitèni	opòni	
have	me	with-a-little	sun
anè	nan	yèt·au	teomeot'k (or teom'k)
(not)	for-me	altogether	eat-it
heneit	nan	mitèni	
have	me	with-a-little	